

THE Christian Monitor.

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FOR THE CHRISTIAN MONITOR. THE NATURE OF TRUE REPENTANCE.

It is certain that we have all sinned against God, and become guilty in his sight. It is equally certain, blessed be his name, that he is rich in mercy to us perishing sinners. But there is a third truth which demands our belief and regard no less than either of these; namely, that God bestows the pardon of sin upon those only who are penitent. It is then a matter of the utmost importance to know wherein repentance consists, and whether we are the subjects of it or not. A very beaten theme of discussion, you will say. True. Yet how rarely is it considered and laid to heart as it ought to be!

Of that repentance which is connected with pardon, the best short account which I have seen is in the following words: "Repentance unto life is a saving grace, wrought in the heart of a sinner by the spirit and word of God; whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience." *Presbyterian Larger Catechism, Quest. 76.* The Scriptural proofs of this doctrine may be seen in the margin of the book whence the quotation is made. My purpose is to offer a few remarks for illustration of the particulars.

"Repentance unto life."—There are two things mentioned in scripture by the common name of repentance, because they agree in one property, though they differ in others. That one property is

sorrow for having sinned. In many instances this sorrow springs from no other sources than remorse of conscience and dread of punishment. Such was the repentance of Judas; and what effect did it produce? It was a sorrow which wrought death. It prompted him, by the agonies of conscious guilt, to become the destroyer of himself. *He hanged himself, and went to his own place.* That repentance into the nature of which we are enquiring, involves sorrow for sin, but places it mainly upon other grounds, and results in vastly different consequences, as we shall by and by see.

This repentance is said to be "a saving grace." That is, it is a gracious or holy exercise of the soul; an exercise of which an unregenerate man is, from the very nature of things, utterly incapable. And therefore it is, by divine appointment, saving, connected with pardon and eternal life; in contradistinction to that remorse and those terrors which may be felt by an unrenewed transgressor. It is manifestly fit and right that the dispensation of pardon should be thus limited. Not that repentance makes any atonement for sin. This it cannot possibly do. But obstinate continuance in sin is such an insult to the great God, that it would degrade his character to pass it by, so as to pardon an unsubdued rebel. Besides, forgiveness would be a vain thing in such a case; for omnipotence cannot make a rational being happy in whom the love of sin dwells and domineers. But to return from this digression.

Repentance unto life is "wrought in the heart of a sinner." None but sinners have any occasion to repent. If there be any mortal who never sinned, he has of course nothing to do with the evangelical call to repentance. But

who will dare to claim such a standing before God? The claim would be the highest proof of foolish pride and presumption. *God commendeth all men every where to repent.*—It is wrought “in the heart;” in the seat of feeling, the very source of moral action. The most clear and extensive knowledge of truth and duty, while it floats merely in the head, will leave the sinner destitute of repentance unto life.

This saving grace is wrought “by the spirit and word of God;” and by the word of revealed truth as the instrument in his hands. The reason why the word alone will not do the work is that our fallen nature is utterly depraved. And the reason why the word is necessary is that repentance is a rational thing; it consists in certain right affections of the heart, resulting from right views of God and ourselves derived from the scriptures.

“Whereby, out of the sight and sense;”—the intellectual discernment and the feeling, “not only of the danger.”—

It is very right that we should apprehend this danger; for it is a real and a great danger. We find our guilt by comparing our hearts and lives with the law of God. And that law denounces the most dreadful curses against every transgression; curses from which the gospel alone can deliver us. But true repentance implies much more than this conviction of danger. The sinner sees and feels not only the danger, “but also the filthiness and odiousness of his sins.” These are strong words. But no words are strong enough fully to delineate the detestable, abominable nature of sin.—Every sincere penitent acknowledges from his inmost soul the justness of this remark. Here is one grand discrimination of genuine, saving repentance from all counterfeits. The danger of sin almost disappears from the view of him who properly contemplates its vileness, and his own vileness in having suffered it to rule over him with such a constant and unresisted sway. The convinced sinner would be completely overwhelmed by these discoveries, were he not more or less supported by “the apprehension of God’s mercy in Christ to such as are penitent.” Several interesting remarks occur here. Some degree of hope is es-

sential to all human exertion. In the concerns of our salvation, it is right, and indeed necessary, to despair of ourselves; of our spiritual strength to serve God as we ought, and of the merit of our own performances to justify us in his sight. But far from the awakened sinner be all despair of the mercy of God. It would instantly put a stop to all efforts for gaining his favor.—It is a useless speculation to enquire whether repentance precedes faith, or the reverse. The two things are equally necessary. They may be distinctly considered. But they are, in fact, so interwoven with each other in the heart that neither can exist there without the other.—The apprehension of mercy through a crucified Redeemer not only stimulates the sinner’s exertions for peace with God, but it is also the principal consideration which melts the heart into godly sorrow and contrition. The holy law has much to do, but the cross of Christ still more, in placing the sinner where he ought to be, prostrate at the feet of his offended God.—Let the truth be here recollected which was laid down at the beginning, that God exercises his glorious forgiving mercy in Christ to such only as are penitent.—Thousands are eternally undone by wilful forgetfulness of this truth. They know indeed that they are sinners, who stand in need of pardon. They hear that God is very merciful, and that Jesus Christ is an all sufficient saviour. From these premises, without farther reflection or enquiry, they rush to the absurd and impious conclusion that God will not punish iniquity, that whether they repent or not, all will be well at last. The awful truth is that the gospel of mercy will unspeakably aggravate the guilt and enhance the ruin of those who hear it and place reliance upon it with unrenewed and impenitent hearts.

He who is duly influenced by the views already mentioned “so grieves for and hates his sins,”—mourns over them with ingenuous shame, and loathes them as intolerably bitter and nauseous. O to feel thus habitually, at the foot of the cross, until the last remnant of sin shall be expelled from my bosom! It is not every kind of lamentation for our transgressions that will authorize us to hope for pardon. The true penitent so grieves

for his sins, and so hates them "as that he turns from them all to God." Here is the great decisive test of our repentance. It consists in turning from sin to God. Hence sorrow for sin, even godly sorrow, is not, in the strictest propriety of speech, repentance itself. But it *worketh repentance to salvation not to be repented of*. It leads to renounce sin, heartily and forever. Observe that the real penitent turns from *all* his sins. He recognizes no sin as trivial, or harmless, however he may have been wedded to it by constitution or by habit, and with whatever plausible pretexts it may recommend itself. He has no idea of holding fast one or a few favourite iniquities, as a compensation for giving up others. Against every sin, of every kind, and in every degree, he declares an inextinguishable war. It is surely as amazing as it is mortifying and deplorable that any one, with the bible in his hands, should be able to delude himself with contrary ideas. Yet so it sometimes is. How busy, and how successful is human ingenuity in hiding the deformity of sin, by arraying in the very guise of virtue those beloved evil courses which the heart is not yet willing to relinquish!

Finally, repentance unto life is not a negative or neutral thing. It contents not itself with merely ceasing to do evil. Indeed from the nature of man, as well as the requirements of God, to stop at such a point is impossible. The sincere penitent turns to God, "purposing and endeavouring constantly to walk with him in all the ways of new obedience." Here is the temper which *hungers and thirsts after righteousness*; which *delights in the law of God after the inward man*. We do not say that the penitent does actually walk in all the ways of new obedience either perfectly or constantly. No man upon earth can justly claim such a character. But every true disciple of Christ resolves and aims so to do. His rule of action, and his model for imitation are perfect. And it is his habitual, governing, and growing principle, to press forward to a full conformity with the will of God. In contemplating the path of duty, he sees no point at which he intends or wishes to stop, until he shall be arrayed in all the beauty of holiness.—He loves the salvation of the gospel, not

merely as a deliverance from future misery, but especially as a release from the *bondage of corruption*; an institution of divine truth and grace, by which he hopes to be made *holy as God is holy*, and prepared for an eternal inheritance among all them who are sanctified.

This sketch of the nature of repentance unto life is a slight one. But supposing it to be correct so far as it goes, to what use should we apply it?—Clearly to that of serious and careful self-examination. We expect no angel from Heaven to tell us whether our repentance be of the saving kind or not.—What we have to do is to place before us a scriptural standard upon the subject, and then honestly to compare our hearts and lives with it; praying to God, at the same time, that he would give us a right discernment of the real state we are in, whether it be favourable or otherwise.

If we find that sin is a thing which excites but little concern in our minds; that we live in the habitual practices of any sin, or in the habitual neglect of any duty; if we can remain at ease while sin lies upon us unconfessed and unforgiven; it is time that we sell an alarm, and examine the evidence on which we have been building our hopes of Heaven; or rather, we should immediately begin to seek a new and better evidence. God has engaged his word to his children that *sin shall not have dominion over them*.—

If then sin has dominion over us, in any shape whatever, the strong presumption is what we have not yet become the children of God.

On the other hand, if sin is our grief and trouble; if we sincerely desire universal righteousness; if these feelings keep us watchful, and impel us to go often to the throne of grace, and to Calvary, where the fountain was opened for our cleansing; let not the sense of our manifold imperfections throw us into gloomy, desponding doubts and terrors. We have a right to trust that we are indeed born again from above, since our chief desires are set upon holy and heavenly things; and cheerfully to expect that *he who hath begun this good work in us will perform it until the day of Jesus Christ*.

PHILANDER.

ENCOURAGING PROVIDENCE.

The Bible Society of Kentucky, by way of petition to the Legislature at its last session, endeavoured to obtain a loan of 1500 dollars, for the purpose of enabling the Society to purchase a set of Stereotype Plates for printing the Holy Scriptures. The prayer of this petition was not granted. This failure greatly discouraged the Managers; and every hope of obtaining, at least immediately, a set of Stereotypes seemed to be extinguished. In this state of things, the following letter, without any signature, was received by the Rev. Dr. James Blythe.

“REVEREND SIR,

“With sincere pleasure, and cheering hope, I see it announced in the *Weekly Recorder*, that your Society has resolved to Stereotype the Holy Bible. This resolution may be fraught with the salvation of thousands.—The silver and the gold are all in the hand of the great Treasurer, and may be drawn by faith,

“I regret that no mention is made of the names of officers, or any way mentioned in which remittances can be made. I therefore presume to give you the trouble of presenting the enclosed 10 dollars to the Treasurer.

“That God may prosper the work, is the prayer of a friend to the Bible.

“Reverend James Blythe.

“Care of the Lord Jesus.

“February 22 1816.”

It immediately occurred, on the receipt of this letter, that it was certainly calculated, if not designed by God, to re-animate the Managers of the Society relative to the grand object of procuring Stereotype plates. This letter, was read to an old gentleman who was sick, not with any view of inducing him to contribute, but merely as a consolatory circumstance. Unasked, he immediately contributed his 10 dollars. This, to the Managers, was another encouraging circumstance. The result was, that the Managers commissioned the Rev. Dr. Blythe, who is going to meet, at New-York, the proposed delegation of commissioners from the different Bible Societies, and attend the General Assembly at Philadelphia, to endeavour to procure by loan, or donation from the pious

and wealthy, money sufficient to enable the Society to purchase, for the western country, the proposed set of Stereotype plates. If the Society should succeed, the hand of God in forwarding the design will be gratefully acknowledged by all who have been divinely taught to *consider the work of the Lord and regard the operation of his hand.*

The facts which we have now recorded were communicated to us by a worthy clergyman of Kentucky, who was well acquainted with the circumstances.—Those who are disposed to aid the Society in their attempts to accomplish the important object which they have in contemplation, are informed that Mr. Nathaniel Burrows, in Lexington, is Treasurer, to whom remittances of money may be made.

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For the *Christian Monitor*.
CHINESE SCRIPTURES.

THE REV. THOMAS RAFFLES of Liverpool, England in a Sermon entitled “*Missions to the Heathen vindicated from the charge of Enthusiasm.*” expresses the following sentiments in regard to those truly honourable and eminently useful men who have devoted their time and talents to the purpose of opening to the Heathen the inestimable treasures of heavenly knowledge:—

“The grand secret for the preservation and spread of the gospel in heathen countries is discovered in the translation of the Bible by Missionaries into the languages of the people amongst whom they preach. This is planting the tree of life deep in the soil, and if it once take root there, the powers of hell can never eradicate the principle or destroy its growth. And it seems as though Providence had miraculously endowed men for that very purpose. Witness the labours of CAREY and his noble coadjutors at Serampore, and of our solitary MORRISON at Canton. MORRISON! I pronounce his name with greater reverence than that with which my father taught me to pronounce the name of HOWARD. MORRISON has unlocked the treasures of this blessed book to three hundred millions of the human race. He is the WICKLIFFE of China. The Chinese is a language so hieroglyphical, so figurative, so complicated, that it was deemed

almost impossible to translate out of it into any other, much less to translate from another language into it ; but what the learned of ages deemed impracticable, MORRISON has achieved alone ; and by making that achievement in the translation of the Scriptures, he has secured for his name a renown which time shall respect, the decisions of the judgment-day shall fix, and the ages of eternity perpetuate. And what shall become of the labours of such men as these. They send us specimens of their work. We admire the neatness of the printing. We are amused by the singularity of the type, and place them in drawers and cabinets for the inspection of the curious. And is this all ? Is this the only recompense we give a MORRISON for his years of so literary and anxious toil ? Holy, disinterested man, I am indignant to see thee thus repaid. No ; we will give him the reward for which he looks from us, and pray for that recompense we cannot give, which he desires from heaven. We will lay our offering to-night upon the altar of God for the cause he has espoused ; and as he, at the forfeiture of his social comforts, and the peril of his life, has translated the glorious gospel into the language of so many millions of the human race, we will send him some faithful and devoted youth to aid in its circulation, and to assist in publishing through the vast empire of China the glad tidings of salvation it conveys. And is there in this assembly no generous pious British youth, whose bosoms glow with ardour in the cause of Christ ; who pant with unquenchable zeal for the salvation of souls ; who are ambitious of bearing the glorious tidings to millions of their ignorant, perishing brethren of mankind.— Let them come forth this night, and here, in the sanctuary of their fathers solemnly dedicate themselves to the all-important work : with zeal equal to that of the youthful Hanibal, but enkindled by a purer flame, let them swear eternal enmity to the prince of darkness, and inviolable attachment, and devotion unto death, to the cause of Jesus and the souls of men !”

HINTS ON SELF-EXAMINATION.

CHRISTIAN MORALITY CONSISTS IN THE observance of right conduct flowing from

right principles. Politicians, and even moralists often aim to produce beneficial actions through the medium of wrong motives, but “ the Lord trieth the heart.”

It may be said, however, that when the actions of our neighbor are good, we ought not to impute to him a bad motive, and that to do this is to be guilty of the sin of judging others, which the scriptures condemn. I reply that I am not now judging any man, but am requesting every one to judge himself. It is not persons, but principles that I am about to examine. A man acts, for example, from pride and a sense of honor : he himself professes to be influenced by those motives : we are agreed on this point. The question is, whether such principles are Christian.

I have observed, that in order to constitute Christian virtue the motives must be good and not the action only : I now add that motives, in order to be good, must be religious. Let us proceed to enumerate some of those religious motives which the scriptures set before us. They are such as these ; Reverential fear and love of God,* gratitude and love to Christ,† a sense of our dependence on the holy Spirit,‡ the hope of Heaven,§ the fear of Hell,|| the desire of holiness,¶ and the love of man, particularly of our Christian brethren, for the Lord's sake.** It is true, that many other feelings and principles are allowed and even enjoined in scripture ; but let us carefully consider what place they ought to occupy.— Husbands are commanded to love their wives ; and children to obey their parents ; but is it not also written, “ He that loveth father or mother more than me, is not worthy of me ?” Again, compassion for the poor is argued in the New Testament as a Christian duty ; but then it is to be an expression of our love to Christ : the inferior motive is to be sanctified by its association with a still higher

* 1 Pet. ii. 17. Luk. xii. 5. and x. 17.

† 2 Cor. v. 14. 15. 1 Pet. ii. 21—22.

‡ 1 John iii. 16.

§ 1 John iii. 5. and vi. 63 Rom. viii. 9—14. and 26. 1 Cor. xii. 2.

¶ Mat. vi. 29—31. 2 Cor. iv. 14 15—18.

|| Luke x. 27. 2 Cor. v. 10, 11.

** Mat. v. 8 Eph. iii. 14—19, 1 Pet. i. 15.

†† 1 John iii. 11, 14, and 15.

principle—"Whoso giveth a cup of cold water to a disciple *in the name of a disciple*, shall not lose his reward." For as much as ye did it *to one of the least of these my brethren* ye did it unto me." That charity which proceeds merely from natural compassion, and is utterly unconnected with religion, is not erected into a virtue by the scriptures: the compassion must spring out of a sense of Christ's compassion towards us and though exercised towards the afflicted in general, it must have a special reference to the afflicted part of the flock of Christ—"Brethren, if God has so loved us, we ought so to love one another."

Let us next speak of some of those marks, which shew the *absence* of the principles that have been already described as Christian.

The absence of the *fear of God* cannot be proved more distinctly, than by the prevalence of the fear of man.

A supreme regard to reputation, and an extreme dread of reproach; a habit of speaking and acting with a mere view to the approbation of the persons around us: these are some of the indications of the want of the fear of God. When indeed, we merely "please men *for their good edification*," then the motive becomes good and sanctifies the action.

The want of *love to God* is proved by a supreme love to any other object. If, for example, love to any fellow creature entirely engrosses us, then the will or command of that fellow creature will be obeyed instead of the will of God: and even, though the beloved object should command the same thing which God commands, still since the act will not be done *because God commands it*, that religious quality will be wanting which is necessary to render it acceptable to our heavenly Father, viz. a regard to his will. Want of love to God is proved in the same manner as want of love to our fellow creatures. To think little of him; to be willing to do nothing, to venture nothing, to sacrifice nothing for his sake; to mention his name or to hear it mentioned by others without the least emotion; to feel no painful sensibility when we see his authority trampled upon and his cause hindered; to love the society of those who shew no reverence for him, and to dislike the company of men by

whom his name is had in the highest reverence; are unquestionable proofs of want of love to God.

The want of *love to Christ* is shewn in much the same manner: forgetfulness of him, indifference to that Gospel in which he is held forth as crucified for our sakes, and indisposition to think of what he has done and suffered for us, high thoughts of ourselves and low ideas of the value and efficacy of his death, atonement, resurrection, and ascension, are evidence of this point.

Dependence on the Holy Spirit will be proved by our frequency and fervency in prayer, and by our sense of the importance of this duty: it will also be proved by our fear of grieving the Holy Spirit, and by a tenderness of conscience which will prevent our venturing into companies and places where we cannot hope that the Holy Spirit will attend us.—The want of this depends on divine aid, is manifested by a carelessness and boldness of conduct, by self-confidence, by levity respecting serious things, and by the absence of a devout spirit.

The want of the true *hope of heaven* is proved by our placing our chief hopes on the things of this world. Earth and Heaven are the rival objects which solicit our attentive regard; and if the world possesses our best affections then we are of the world. The use of hyperbolical language in describing mere worldly happiness, affords a ground of suspicion that the world has our highest estimation.—The very mode of our congratulations, on the occasion of some temporal prosperity, may be such as to imply that we over-value earthly good. The love of worldly happiness is perfectly allowable in its due degree, but in proportion as spiritual objects are greater than temporal, so ought to be the desires excited by the one or the other. Moderation in respect to all our expectations here below, and a disposition to sacrifice any present advantages which interfere with our heavenly hope, are some of the surest proofs of our possessing this hope; and are, perhaps, also some of the best means of promoting our temporal enjoyment.

The *fear of hell* is proved by our deeming it a serious thing: and the absence of this fear by our indifference, our lev-

ity, and our profaneness in speaking of it. All light and jocular mention of the devil, and all insensibility to the same kind of levity in others are strong proofs of this defect. It is also a property of this fear to overpower the contrary fear. As a soldier's apprehension of the enemy is overcome by the dread of his commander; so that fear of man, to which timid persons are subject, may be subdued by a stronger fear from another quarter.

The *desire of holiness* is proved by our aversion to sin, and the degree of it by the degree of this version. The aversion, however, must be to all sin, otherwise it cannot be presumed to be against sin *as such*. Ambitious, envious, covetous, polluting thoughts; inordinate desires and misplaced affections; all the various works of evil in the heart, will be lamented and resisted by the person who has a sincere desire of holiness. The means of promoting holiness will also be attended to, and whatsoever obstructs its growth will be avoided. The general plan of life will be regulated, with a view to the sanctification of the heart. Those books will be read, those preachers will be approved, that society will be sought, that conversation will be encouraged which most tend to edification: even natural diffidence and timidity will, in some case be subdued; the fear of being thought to affect superlative goodness, and of being charged with vanity on this account will be overpowered; the objections which arise against our making an alteration in our way of life will be done away; and thus a way will be opened for our spiritual improvement.

That *love of our neighbors* which is spoken of in Scripture, implies much more than natural benevolence. Religion softens as well as enlarges the heart, restrains the evil passions, and forbids inordinate selfishness. It thus improves every principle of humanity, and secures their constant exercise. St. Paul, after his conversion seems to have loved those Jews who were persecuting him, more than he had loved them as friends before: he now, however desired chiefly their spiritual good. But though he loved the Jews he had a still higher regard for his fellow Christians; he knew them to be struggling in the cause, pursuing the same objects, exercised by the same tri-

als, actuated by the same spirit and serving the same Lord. This is that love which is more particularly intended when the evidence of our Christianity is the question. If we are Christians, we shall love those who are our brethren in Christ Jesus: we shall sympathise with them whether they are high or low, and though we cannot utterly confound the different ranks of life, we shall choose rather to associate with a Christian that is below us both in rank and ability, than with an irreligious person that is above us. We should, however, beware of mistaking attachment to a sect, for that love of the brethren which is made in scripture a test of Christianity. We must love others, not merely because we contend together for the same opinions, but because we trace in them the image of our common Saviour.

I have thus ventured to offer a few hints for self-examination for the use of your readers. They are of a very plain and simple nature, and may, perhaps, on that account, be deemed worthy of a place in your very useful miscellany.

OBITUARY.

Departed this life on Friday the 24th ultimo, after a protracted indisposition, *Mrs. Elizabeth Mill*, wife of the Rev'd. John Mill. She was for many years a member of the Baptist Church in this county, an example of piety and goodness, she is now gone to receive her reward in those blissful regions "where seraphs forever gather immortality at God's right hand, in whose presence is fullness of joy." The equanimity of her mind was equalled by few, and surpassed by none. A few minutes before her dissolution, she took leave of her weeping family and requested a female friend to sing the song beginning,

Jerusalem my happy home, O! how I long for thee.

Farewell my husband, children, friends—farewell vain world I am going home—and expired without a struggle, with a full assurance of meeting the smiles of her Saviour on Canaan's happy shore, "where the wicked cease from troubling and the weary are at rest." Reader, "Prepare to meet thy God," and die as she did, rejoicing in *Redeeming Love*.

"Cheering hope celestial cherub come,
Say that her virtues soar above the tomb;
Say that with mercy in ætherial guise,
Her white rob'd spirit climbs yon op'ning
skies."

Lilly Point, King William.

*To the Editor of the Religious Remem-
brancer.*

MR. SCOTT,

The following hymn is one of *Hildebert's*, an ancient Latin father. What enhances its merit in the original is, that it was composed amid the darkest ages of Popish superstition. It discovers a soul that glowed with heavenly and divine truth—the writer seems to catch the inspiration of his theme. Happy should the author of the translation subjoined, esteem himself, did he suppose that he had transferred some of the same celestial fire into the version. But he attempts little more than a general paraphrase. Imperfect as it may be, the Christian will participate in the rapturous sentiments of the sublime hymn. It is to them that he addressed it. C.

"Me receptet Sion illa,
Sion David urbs tranquilla;
Cujus Faber æctorlusis;
Cujus porta signum crucis
Cujus clavis lingua Petri,
Cujus cives semper læti:
Cujus muri lapis vivus,
Cujus custos rex festivus.

"In hac urbe lux solernis,
Ver æternum, pax perennis;
In hac, odor implens coelos,
In hac, festum semper melos.

"Non est ibi corruptela
Non defectus, non querela;
Non minuti, non deformes.
Omnes Christo sunt conformes.

"Urbs coelestis, urbs beata!
Super petram collocata;
Urbs in portu satis tuto!
De longinquo te saluto;
—Te saluto, te suspiro,
Te afflcto, te requiro.

"Quantum tui gratulentur!
Quam festive conviventur!
Quis affectus eos stringat,
Aut quæ gemina muros cingat,
Quis Chalcedon, quis Jacintus,
—Norunt illi qui sunt iustus.

"In plateis hujus urbis,
Sociatur piis turbis
Cum Moise, it Elia
Plum cantem Alleluja!"

VERSION.

I shall enter heavenly Z ion,
Zion! David's glorious town;
Whose great Sovereign is the Lion,
That bears Judah's royal crown.

Whose Creator's glory shining,
Beams in grand and dazzling light;
Whose gate Calvary's cross adorning
Meets the joy-enraptured sight.

Whose blest portals Peter opens
To the countless ransom'd throng,
While the note of triumph deepens,
As they raise the sacred song.

In that city, O what splendour
Scatters round its blissful rays,
Spring perennial peace attends her,
Holy pleasure's festive lays.

There no murmur'ing sad emotion
Heaves the troubled breast with pain;
No repining deep sensation
Does the aching heart retain.

Oh blest city! sacred mansion!
Fix'd on adamantinè rock,
How wide and ample the expansion,
Safe against the billow's shock.


Far from thy celestial glory,
Exile in this darksome land;
I pine, I languish; O uphold me,
Saviour! by thy powerful hand.

What seraphic, heavenly pleasure
Thy inhabitants enjoy,
What transporting scenes enrapture
Bliss, that passions never cloy.

What Chalcedon, what Jacinthus
The celestial wall adorns,
They best know who've gone before us,
And are robed in shining forms.

In that place so blest and glorious
I shall join the happy crowd,
And with harp and voice symphonious
Raise the solemn pæan loud.

There with Moses and Elijah
We shall meet the hallow'd band,
Shout in triumph—Alleluja!—
Alleluja to the Lamb!

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